1: DeLand O-4 (No date)1908 NQ17 Mandan NQ17

seen the Snake Indians, and discovered whether their intentions were pacific." (id 212.) 721

"Friday, February 1st. A cold windy day; our hunters returned having killed only deer. One of the Minnetaree war chiefs, a young man named Maubuksheahokeah or Seeing Snake, came to us, and procured a war hatchet; he also requested that we would suffer him to go to war against the Sioux and Ricaras who had killed a Mandan some time ago; this we refused for reasons which we explained to him. He acknowledged that we were right, and promised to open his ears to our counsels." (id 215.)

Battle-Axe. "Tuesday, 5th. A pleasant fair morning with the wind from the northwest; a number of the Indians came with corn for the blacksmith, who being now provided with coal, has become one of our greatest resources for procuring grain. They seem particularly attached to a battle-axe, of a very inconvenient figure; it is made wholly of iron, the blade extremely thin, and from seven to nine inches long. It is sharp at the point and five or six inches on each side, whence they converge towards the eye, which is circular and about an inch in diameter, the blade itself being not more than a inch wide, the handle is straight, and twelve to fifteen inches long; the whole weighing about a pound. By way of ornament, the blade is perforated with several circular holes. The length of the blade compared with the shortness of the handle, renders it a weapon of very little strength, particularly as it is always used on horseback; there is still, however, another form which is even worse, the same sort of handle being fixed to a blade resembling an espontoon."[70] (id 216.) 441●

Sheet-Iron Arrow Points. "Wednesday, February 6th. The morning was fair and pleasant, the wind northwest. A number of Indian chiefs visited us, and withdrew after we had smoked with them, contrary to their customs, for after being once introduced into our apartments, they are fond of lounging about during the remainder of the day. One of the men killed three antelopes. Our blacksmith has his time completely occupied, so great is the demand for utensils of different kinds. The Indians are particularly fond of sheet iron, out of which they form points for arrows and instruments for scraping hides, and when the blacksmith cut up an old cambouse[71] of that metal, we obtained for every piece of four inches square, seven or eight gallons of corn from the Indians, who were delighted at the exchange." (id 216.) 437 [411]

2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

Chapter XI

THE SNOW OWL CEREMONY

796 778 THERE were four separate rituals belonging to this bundle. They were: (1) medicine feast to the owls; (2) arrowmaking rites; (3) buffalo-calling rites; and (4) Holy Woman rites.

Each of these rites relates to a specific section of the sacred myth wherein Black Wolf was taken prisoner by the snow owl. The experiences of Black Wolf in his excursion into the sacred world formed the basis for the performance of the various rites. Although it was not possible to secure a detailed account of a bundle transfer, a number of informants had participated sufficiently in the various rites to secure an adequate picture of the mythological background and pattern of the ceremony in relation to the larger tribal ceremonial pattern.

The medicine feast to the two owls in the bundle followed the regular tribal pattern. Young men going to war would pledge a feast to the owls for success and would receive an article from the bundle to wear into battle. Several times during the bundle-owner's active years, he and those owning rights in the bundle would prepare a "renewal"[1] feast to the bundle. There was the usual period of preparation. To the feast would be invited all leading bundle-owners, who would pray for the success of the giver and receive goods for their part in the ceremony. At the close of the ceremony the bundle-owner and his family would be virtually destitute. Those dreaming of the snow owl and being otherwise eligible by the inheritance rules could buy rights in the owls and have new bundles made up. Sales could be made four times. These subdivisions of main bundles seem to have lost their hereditary character in a few generations.

796 778 411 The arrowmaking rites were associated with the two owls of the bundle, and the arrowmaker's tools were given to Black

1. Renewal feasts were not unique to this bundle alone. All major tribal bundle-owners were expected to give renewal feasts from time to time to enhance the status of the bundles.

2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

Wolf as payment for his services to these birds in the sacred myth. According to tradition, only those who had purchased the right made arrows. Arrowmaking techniques were taught by certain bundle-owners. It is highly improbable that any living informant at the time this study was made was able to enumerate all bundles with arrowmaking rights. At least the following, which is no doubt only a partial list, had arrowmaking rights: Eagle-trapping; Big Bird; Snow Owl; and Woman Above bundles. All of these bundles were associated with birds of prey.

The belief was that certain men were arrowmakers in early times and that those in need of arrows bought their supply. People without the rights were not allowed to stand around when arrows were being made. Incidentally, pottery-making was also a secret art, and the women bought the rights and knowledge in the techniques of their mothers or clanswomen, using only such designs as they were instructed to make. There was a song to the arrows and another when approaching the thicket where the shafts were secured. The stone tips were believed to have been first secured from the beavers.

The buffalo-calling rites were performed during the winter and were initiated by a young man dreaming of the buffaloes. Woman Living in Dog Den Butte (Buffalo Woman) had said in the myth, "In the future, when any Indian thinks of me, he must make offerings to me and give his wife to the one who is head of this medicine."

The three officers in the ceremony were (1) the bundle-owner and his wives, who sat to the left side near the head of the lodge and were the singers; (2) a woman impersonating Woman Living in Dog Den Butte, who wore a buffalo robe with hair side out and had sage and magpie tail feathers in her hair, her place being at the head of the lodge; and (3) a man impersonating the brothers who lived in Dog Den Butte; he had red marks painted on his skin indicating the kinds of wounds a man could receive in battle, and his place was on the right side of the lodge near the door.

The Okipa lodge was used for the ceremony. After a young man had made the vow, robes and other goods were accumulated for the ceremony. A man received help from his wife, brothers, sisters, clan brothers and sisters, and the people of both his

3: Will and Spinden E-5 (1905) 1906
NQ17 Mandan NQ17

382 hung down to the shoulders. It was covered with quill work in different colors. On its top was placed horizontally an eagle
[171] feather the base of which was covered with red cloth. The usual Siouan head-dresses were also worn. In every day life, however, Maximilian says the hair was knotted up in a
304 tuft. The Mandan men tattooed, but never on more than one half of the body. Usually the right breast and upper arm was tattooed with black parallel lines, accompanied by a few other figures. Occasionally the fore-arm and some of the fingers were tattooed. Occasionally also the women tattooed, but to only a small extent. Ermine was used in nearly all of their finest dresses, and tails of other animals as well as different sorts of bird feathers had especial signification in ceremonial or war
[171] costumes. Altogether, as Catlin says, the dress of the Blackfeet, Sioux, and Mandans was practically alike. The great noticeable difference seems to be that the Mandans had much less regard for clothing than did most of their neighbors, they had a tendency toward simple apparel, and the buffalo robe was their original and only absolutely necessary garment.

●411 WEAPONS:— The arms of the Mandans as well as their other culture features were much like those of their neighbors. They used the customary things — bows and arrows, lances, shields, knives, and tomahawks, and had in addition a peculiar weapon of their own called a bow-lance. The knives and arrow points were at first of stone as were the axes and tomahawks, but stone implements soon fell into disuse when steel ones were obtained. The Mandan bows were usually of elm or ash wood,
[321] and rather short, with cords of twisted sinews. Occasionally, however, a bow of bone or horn was seen. Catlin describes such a one. It was short and had a sinew backing, while the cord was made of three twisted sinews. With the bow was usually a quiver of mountain lion, wild-cat, or wolf skin, the whole hide being used. The arrows of the Mandans were much better made than those of their neighbors. They were feathered with hawk and eagle feathers which were attached in a short spiral, a red line wound round the arrow in a spiral from barb to base. There were hunting points and war points: the for-

3: Will and Spinden E-5 (1905) 1906
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mer unbarbed and securely fastened to the shaft, the latter barbed and loosely attached.

The lances were two-edged points fastened to a shaft of ash wood, some six or eight feet long, ornamented with tufts of eagle plumes. The knives were at first of stone, but were soon replaced by the European steel ones. The tomahawks were of several sorts and are all duplicated among those of the other Sioux tribes. The shield was an important part of a man's equipment, it was of buffalo hide whitened with white clay and with a large painting of the owner's medicine on the front. The bow-lance was a purely ceremonial weapon and was passed down from father to son to be used in the dances. Maximilian describes it as a long bow with a spear point on one end, the whole decorated elaborately with eagle plumes and other ornaments.

MANUFACTURES: — The beds of the Mandans were built up from four posts sunk in the earth to form a rectangle of suitable size, with poles lashed across from one to the other, about one foot above the ground. Over the cross poles a green buffalo hide was stretched and allowed to dry, thus forming a springy foundation; around the sides and across the top hides were also stretched, giving the whole bed the appearance of a large box. A small opening was left in one of the sides through which to enter, and the whole interior was piled with buffalo robes. These beds held several persons.

The Mandan boats, bull-boats they were called, also merit a description. They were circular, made over a frame of bent willows, which consisted of two hoops held in position by cross pieces; over the whole a raw buffalo hide was stretched, hair in, and sewed to the upper rim. They were about six feet in diameter and could carry very heavy loads. For a paddle a pole some five feet long was used. It was split up the end where a flat board about two and a half feet long was inserted and bound on. The boat was paddled from a standing position, and made half a revolution at every stroke. This same sort of boat was used by the Arikara and Hidatsa.

For the rest their material culture did not differ greatly from that of the surrounding nomadic tribes, only a brief enumeration therefore of the manufactures and utensils is necessary.

3: Will and Spinden E-5 (1905) 1906
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or quartzite, well shaped, and measuring from an inch to an inch and a half in thickness, and from an inch and a half to three inches in diameter. Most of the signs of grinding and wear are shown on the circumference. One shows discoloration on both of the faces. The use of these stones is problematical. They may have been used as mullers to grind paint, as the discoloration on one of them suggests, or they may have been used in some game. They resemble the Chungkee stone of the Southern tribes. In the Mandan game of Skohpe, stones described as "rings" were used.

The large chipped blade forms were probably put to a variety of uses. Some may have been used for lanceheads and some for spikes to be inset in war clubs. The largest of these blades is shown in Plate XXXIII, fig. *c*. It measures about six inches in length and is made of a gray chert or fine grained argillite. Shorter blades of the same material are shown in Plate XXXIII, figs. *a*, *b*, *d*, *f*. These are all roughly chipped, and do not present much of a cutting edge. Figs. *g* to *k* illustrate various forms of other large blades.

The characteristic forms of the smaller implements are shown in Plate XXXIV. The knives (Figs. *a*, *g* to *k*) show a variety of shapes. They average about three and a half inches in length and about five eights of an inch in width. Some are double pointed, and some are squared off at one end. Some are symmetrical in outline and others are not. The material commonly used is a fine grained gray quartzite, but sometimes specimens made from dark colored flints are met with. Many knives were found in the mounds and in the cache pits.

It is impossible to draw any definite line between the different classes of small implements. Thus, what are termed spearheads may have been used for knives, and vice versa. Arrowheads differ from spearheads only in size, the former seldom being over one and a half inches in length. A fine leaf-shaped spearhead is shown in Plate XXXIV, fig. *d*. It is made of brownish flint. A wide-stemmed, elliptical one of the same material is shown in Fig. *r*, while Fig. *o* shows a perforator.

Arrowheads of most of the common shapes were found, although they were not very abundant. The material used

3: Will and Spinden E-5 (1905) 1906
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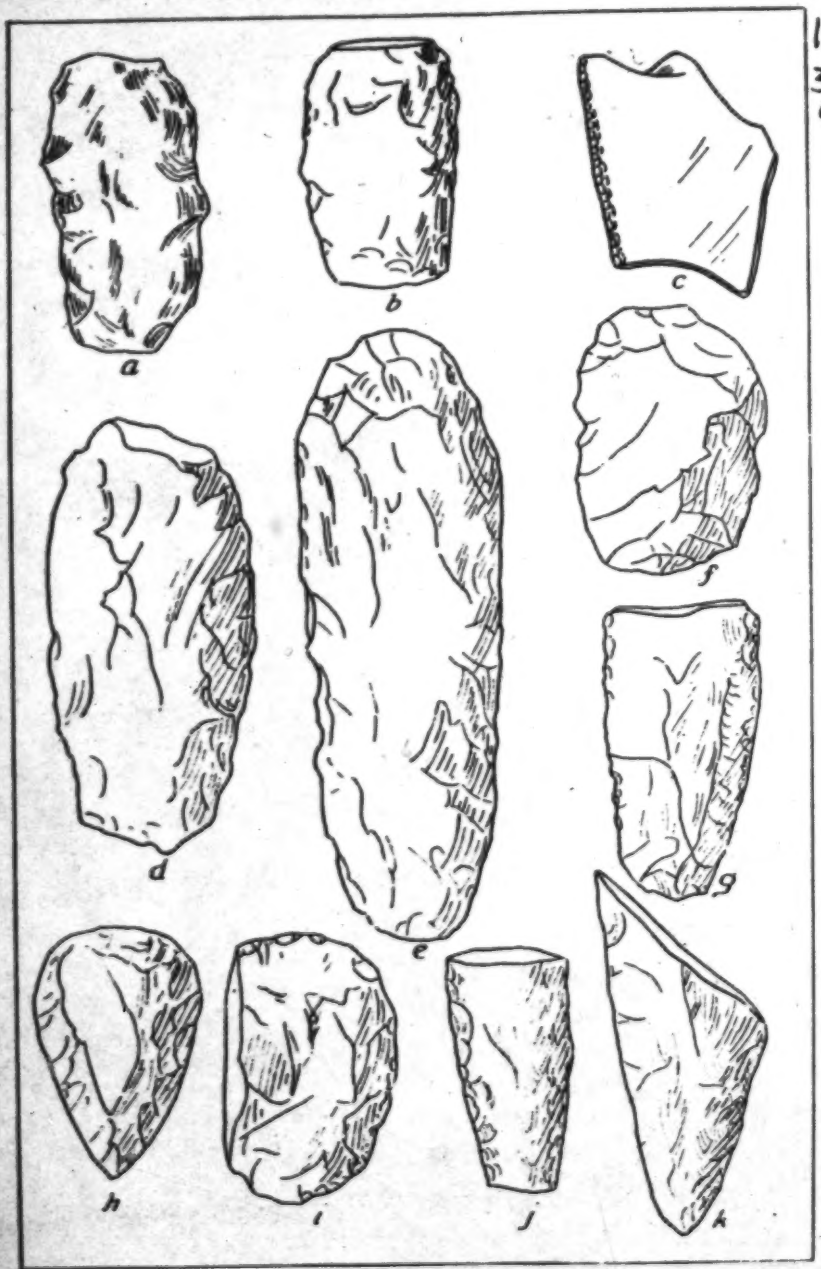
172 X
324
411 ●



LARGE CHIPPED BLADES. ⅓

[P. 164 (A)]

3: Will and Spinden E-5 (1905) 1906
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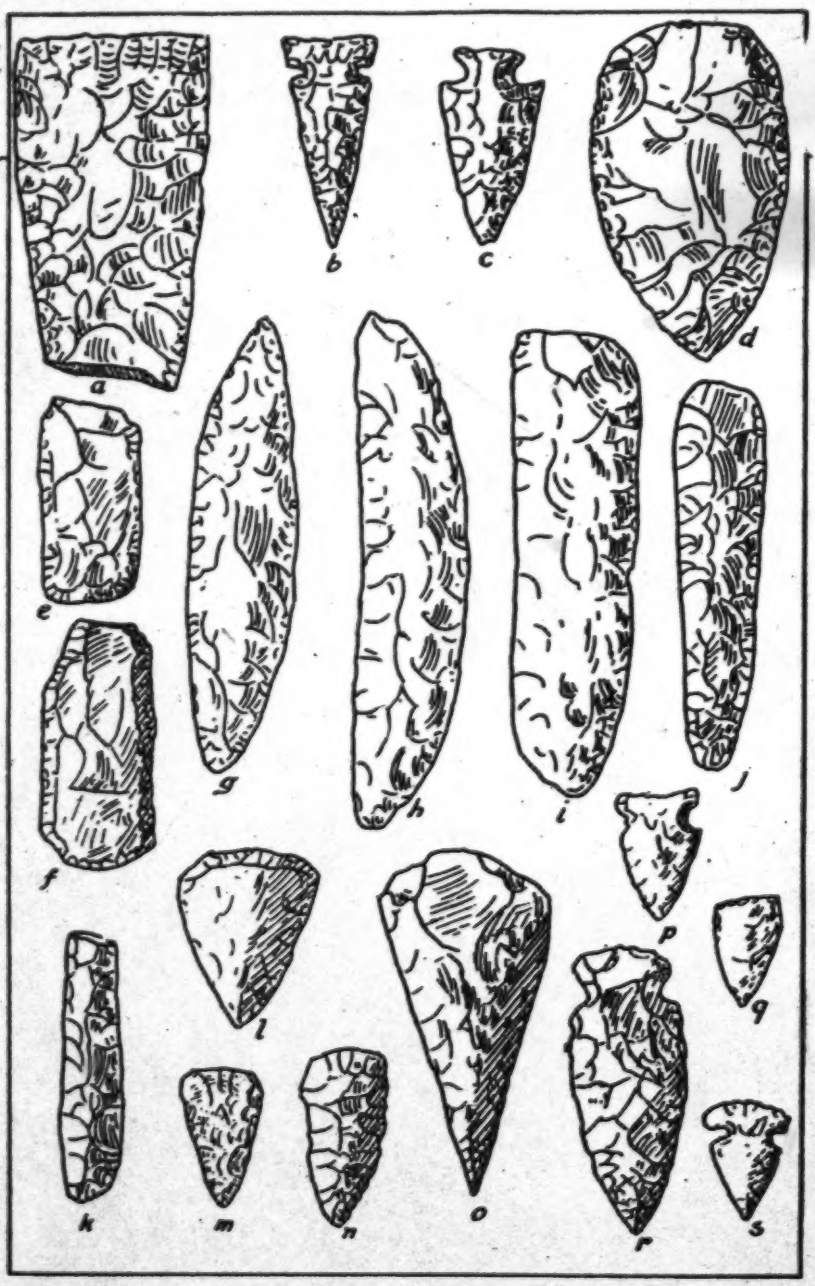
X 172
324
● 411
412



SMALL STONE OBJECTS: KNIVES, PERFORATORS, SCRAPERS, SPEARHEADS, AND ARROWHEADS. ⅓

[P. 164 (B)]

3:Will and Spinden E-5 (1905) 1906
NQ17 Mandan NQ17

for arrowheads was largely flint. A selection of the different types is shown in Plate XXXIV, figs. *b*, *c*, *m*, *n*, *p*, *q* and *s*.

Flint, chert, and quartzite scrapers were in great abundance. Some were of the "turtle back" form (Plate XXXIV, fig. *l*), flat on one side and convex on the other. Some were irregular flakes with one chipped edge (Plate XXXIII, fig. *c*). Some were roughly rectangular in shape (Plate XXXIV, figs. *e* and *f*), while others were leaf-shaped (Plate XXXIII, fig. *h*).

Flint chips were often found in layers and pockets. Near the bottom of the central cache pit in Work 5, an extensive layer of red and yellow flint chips was encountered. Double handfuls of flint and chert chips were found in various places in the mounds.

Pieces of pumice-stone were often met with in the different village sites. They were used, apparently, as whetstones to sharpen bone awls, and are sometimes deeply grooved as a result of such grinding. Other stones were also used for this purpose.

Plate XXXII, fig. *e*, shows a rasp for smoothing arrowshafts. It is made of a coarse yellow sandstone. It is very similar to rasps found among the Omaha.

Pebbles showing at the ends an abraded surface were common objects in the mounds and cache pits. These were chipping stones and were used in working flint and chert. They were of various kinds of stone, red jasper, diorite, quartzite and sandstone being noted.

Water-worn boulders, seldom over six inches in diameter, were common in all parts of the site. They were such as could be picked up on the prairie or buttes. Layers of boulders were found around the fireplaces in the two house sites explored. An extensive layer was found on hardpan in the eastern end of Work 2.

Some of these boulders gave evidence of having been broken. One showed signs of pecking. This one was oval in shape, and may have been used in shaping the bottoms of pots.

There still remains for consideration a class of ornamented stone objects of uncertain use. Three rectangular flat stones come under this head. All of these stones have diagonal cross

6: Wied-Neuwied T-5 (1832-1834) 1843 NQ17 Mandan NQ17

The Mandans and Manitaries make excursions as far as the Rocky Mountains, against their enemies, the Blackfeet, and against the Chippeways, to the country of Pembina. Their other enemies are the Sioux, the Arikkaras, the Assiniboins, and the Chayennes (spelt, by the English, Shiennes). They are at peace with the Crows.

The weapons of the Mandans and Manitaries are, first, the bow and arrow. The bows are made of elm or ash, there being no other suitable kinds of wood in their country. In form and size they resemble those of the other nations; the string is made of the sinews of animals twisted. They are frequently ornamented. A piece of red cloth, four or five inches long, is wound round each end of the bow, and adorned with glass beads, dyed porcupine quills, and strips of white ermine. A tuft of horsehair, dyed yellow, is usually fastened to one end of the bow. Pehriska-Ruhpa, in Plate XXIII., has such a weapon in his hand. The quiver, to which the bow-case is fastened, is made of panther or buffalo skin; in the first case, with the hair outwards, the long tail hanging down, and, as among the Blackfeet, lined with red cloth, and embroidered in various figures with white beads. Their handsome quivers are made of otter skin, which are much esteemed. A very beautifully ornamented one, belonging to the Crows, is represented in Plate XLVIII. Fig. 16. Narrow strips of skin hang down at both ends of the quiver. The arrows of the Mandans and Manitaries are neatly made; the best wood is said to be that of the service berry (*Amelanchier sanguinea*). The arrows of all the Missouri nations are much alike,* with long, triangular, very sharp, iron heads, which they themselves make out of old iron: it is but slightly glued to the shaft of the arrow, which is rather short, and generally remains in the body of the wounded animal. They know nothing of poisoning their arrows. The arrow-heads were formerly made of sharp stones: when Charbonneau first came to the Missouri, some made of flint were in use, and in the villages they are still met with, and in all those parts of the United States where the expelled or extirpated aborigines formerly dwelt. We were told that, in the prairie, near the Manitari villages, there is a sand hill, where the wind has uncovered a great number of such stone arrow-heads. Almost all the Mandans and Manitaries now have guns, which they ornament with bits of red cloth, on the brass rings of the ramrod, and at the but-end

* Though all their arrows appear, at first sight, to be perfectly alike, there is a great difference in the manner in which they are made. Of all the tribes of the Missouri the Mandans are said to make the neatest and most solid arrows. The iron heads are thick and solid, the feathers glued on, and the part just below the head, and the lower end, are wound round with very even, extremely thin sinews of animals. They all have, in their whole length, a spiral line, either carved or painted red, which is to represent the lightning. The Manitaries make the iron heads thinner, and not so well. They do not glue on the feathers, but only tie them on at both ends, like the Brasilians. The Assiniboins frequently have very thin and indifferent heads to their arrows, made of iron-plate. Mr. Say (Major Long's Expedition) says, that the arrow-wood (viburnum) is used for their arrows by the Indians on the Lower Missouri and the neighbouring prairies. I conjecture that this shrub is the alisier (*Crataegus terminalis*) of the Upper Missouri, which is sometimes used for bows, but very seldom for arrows.

6: Wied-Neuwied T-5 (1832-1834) 1843 NQ17 Mandan NQ17

411 with brass nails. Besides the ramrod belonging to the gun, the Indians always carry another long ramrod in their hand, which they generally use. The pouch is made of leather, or cloth, often beautifully ornamented with beads, or porcupine quills, and is hung on the back by a piece of skin, or a broad strip of cloth of some lively colour. Their clubs and tomahawks are of various kinds. Many have a thick egg-shaped stone fastened to a handle, covered with leather, or without leather. (See the woodcut).

Others have small iron tomahawks (see portrait of Mato-Topé, Plate XIV.), but not tomahawks with pipes fixed to them. The large club with the broad iron point (Plate XLVIII., Fig. 41) is called manha-okatanha, or mauna-schicha. A simple, knotty, wooden club is called mauna-panischa. (See the woodcut).

Many Mandans likewise carry lances, and I was told that they had a remarkably handsome one, of which, however, I did not obtain a sight. These Indians have shields, which do not differ from those of the tribes already mentioned. They all wear, in their girdle, behind, their large knife, which is indispensable to them in hunting and in war. Some use, for the handle of the knife, the lower jaw of a bear, with the hair and teeth remaining. (Woodcut, page 234.) The bow and arrows are, even now, much esteemed by all the nations living on the Missouri, while those that have been entirely driven from that river (the Osages) greatly prefer the gun; the former, therefore, are capital archers, which cannot be affirmed of the Osages. The Mandans and Manitaries are said to fight well in their manner, and there have been frequent instances of individual bravery. One of their most distinguished warriors, at this time, is Mato-Topé, of whom we shall often have to speak in the sequel. He has killed more than five chiefs of other nations. The father of Mato-Topé, whose name was Suck-Schih (the handsome child), behaved exactly

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7: Catlin R, E-5 (1832-1840) 1857
NQ17 Mandan NQ17

folded up for a pillow, and others drawn over them instead of blankets. These beds, as far as I have seen them (and I have visited almost every lodge in the village), are uniformly screened with a covering of buffalo or elk skins, oftentimes beautifully dressed and placed over the upright poles or frame, like a suit of curtains; leaving a hole in front, sufficiently spacious for the occupant to pass in and out, to and from his or her bed. Some of these coverings or curtains are exceedingly beautiful, being cut tastefully into fringe, and handsomely ornamented with porcupine's quills and picture writings or hieroglyphics.

From the great number of inmates in these lodges, they are necessarily very spacious, and the number of beds considerable. It is no uncommon thing to see these lodges fifty feet in diameter inside (which is an immense room), with a row of these curtained beds extending quite around their sides, being some ten or twelve of them, placed four or five feet apart, and the space between them occupied by a large post, fixed quite firm in the ground, and six or seven feet high, with large wooden pegs or bolts in it, on which are hung and grouped, with a wild and startling taste, the arms and armour of the respective proprietor; consisting of his whitened shield, embossed and emblazoned with the figure of his protecting *medicine* (or mystery), his bow and quiver, his war-club or battle-axe, his dart or javelin—his tobacco pouch and pipe—his medicine-bag—and his eagle—ermine or raven head-dress; and over all, and on the top of the post (as if placed by some conjurer or Indian magician, to guard and protect the spell of wildness that reigns in this strange place), stands forth and in full relief the head and horns of a buffalo, which is, by a village regulation, owned and possessed by every man in the nation, and hung at the head of his bed, which he uses as a mask when called upon by the chiefs, to join in the buffalo-dance, of which I shall say more in a future epistle

This arrangement of beds, of arms, &c., combining the most vivid display and arrangement of colours, of furs, of trinkets—of barbed and glistening points and steel—of mysteries and hocus pocus, together with the sombre and smoked colour of the roof and sides of the lodge; and the wild, and rude and red—the graceful (though uncivil) conversational, garrulous, story-telling and happy, though ignorant and untutored groups, that are smoking their pipes—wooing their sweethearts, and embracing their little ones about their peaceful and endeared fire-sides; together with their pots and kettles, spoons, and other culinary articles of their own manufacture, around them; present altogether, one of the most picturesque scenes to the eye of a stranger, that can be possibly seen; and far more wild and vivid than could ever be imagined.

Reader, I said these people were garrulous, story-telling and happy; this is true, and literally so; and it belongs to me to establish the fact, and correct the error which seems to have gone forth to the world on this subject.

As I have before observed, there is no subject that I know of within the

7: Catlin R, E-5 (1832-1840) 1857
NQ17 Mandan NQ17

159 ness of night broke upon the solitary stillness. His dress, which was a very splendid one, was complete in all its parts, and consisted of a shirt or tunic, leggings, moccasins, head-dress, necklace, shield, bow and quiver, lance, tobacco-sack, and pipe; robe, belt, and knife; medicine-bag, tomahawk, and war-club, or *po-ko-mo-kon*.

292 The shirt, of which I have spoken, was made of two skins of the mountain-sheep, beautifully dressed, and sewed together by seams which rested upon the arms; one skin hanging in front, upon the breast, and the other falling down upon the back; the head being passed between them, and they falling over and resting on the shoulders. Across each shoulder, and somewhat in the form of an epaulette, was a beautiful band; and down each arm from the neck to the hand was a similar one, of two inches in width (and crossing the other at right angles on the shoulder) beautifully embroidered with porcupine quills worked on the dress, and covering the seams. To the lower edge of these bands the whole way, at intervals of half an inch, were attached long locks of black hair, which he had taken with his own hand from the heads of his enemies whom he had slain in battle, and which he thus wore as a trophy, and also as an ornament to his dress. The front and back of the shirt were curiously garnished in several parts with porcupine quills and paintings of the battles he had fought, and also with representations of the victims that had fallen by his hand. The bottom of the dress was bound or hemmed with ermine skins, and tassels of ermines' tails were suspended from the arms and the shoulders.

The *Leggings*, which were made of deer skins, beautifully dressed, and fitting tight to the leg, extended from the feet to the hips, and were fastened to a belt which was passed around the waist. These, like the shirt, had a similar band, worked with porcupine quills of richest dyes, passing down the seam on the outer part of the leg, and fringed also the whole length of the leg, with the scalp-locks taken from his enemies' heads.

The *Moccasins* were of buckskin, and covered in almost every part with the beautiful embroidery of porcupines' quills.

The *Head-dress*, which was superb and truly magnificent, consisted of a crest of war-eagles' quills, gracefully falling back from the forehead over the back part of the head, and extending quite down to his feet; set the whole way in a profusion of ermine, and surmounted on the top of the head, with the horns of the buffalo, shaved thin and highly polished.

The *Necklace* was made of fifty huge claws or nails of the grizzly bear, ingeniously arranged on the skin of an otter, and worn, like the scalp-locks, as a trophy—as an evidence unquestionable, that he had contended with and overcome that desperate enemy in open combat.

411 His *Shield* was made of the hide of the buffalo's neck, and hardened with the glue that was taken from its hoofs; its boss was the skin of a pole-cat, and its edges were fringed with rows of eagles' quills and hoofs of the antelope.

His *Bow* was of bone, and as white and beautiful as ivory; over its back

7: Catlin R, E-5 (1832-1840) 1857
NQ17 Mandan NQ17

was laid, and firmly attached to it, a coating of deers' sinews, which gave it its elasticity, and of course death to all that stood inimically before it. Its string was three stranded and twisted of sinews, which many a time had twanged and sent the whizzing death to animal and to human victims. 411

The *Quiver* was made of a panther's skin and hung upon his back, charged with its deadly arrows; some were poisoned and some were not; they were feathered with hawks' and eagles' quills; some were clean and innocent, and pure, and others were stained all over, with animal and human blood that was dried upon them. Their blades or points were of flints, and some of steel; and altogether were a deadly magazine.

The *Lance* or spear was held in his left hand; its blade was two-edged and of polished steel, and the blood of several human victims was seen dried upon it, one over the other; its shaft was of the toughest ash, and ornamented at intervals with tufts of war-eagles' quills.

His *Tobacco-sack* was made of the skin of an otter, and tastefully garnished with quills of the porcupine; in it was carried his *k'nick-k'neck*, (the bark of the red willow, which is smoked as a substitute for tobacco), it contained also his flint and steel, and spunk for lighting———— 276

His *Pipe*, which was ingeniously carved out of the red steatite (or pipe-stone), the stem of which was three feet long and two inches wide, made from the stalk of the young ash; about half its length was wound with delicate braids of the porcupine's quills, so ingeniously wrought as to represent figures of men and animals upon it. It was also ornamented with the skins and beaks of wood-peckers' heads, and the hair of the white buffalo's tail. The lower half of the stem was painted red, and on its edges it bore the notches he had recorded for the snows (or years) of his life.

His *Robe* was made of the skin of a young buffalo bull, with the fur on one side, and the other finely and delicately dressed; with all the battles of his life emblazoned on it by his own hand. 292

His *Belt*, which was of a substantial piece of buckskin, was firmly girded around his waist; and in it were worn his tomahawk and scalping-knife.

His *Medicine-bag* was the skin of a beaver, curiously ornamented with hawks' bills and ermine. It was held in his right hand, and his *po-ko-mo-kon* (or war-club) which was made of a round stone, tied up in a piece of rawhide, and attached to the end of a stick, somewhat in the form of a sling, was laid with others of his weapons at his feet. 415 411

Such was the dress of Mah-to-toh-pa when he entered my wigwam to stand for his picture; but such I have not entirely represented it in his portrait; having rejected such trappings and ornaments as interfered with the grace and simplicity of the figure. He was beautifully and extravagantly dressed; and in this he was not alone, for hundreds of others are equally elegant. In plumes, and arms, and ornaments, he is not singular; but in laurels and wreaths he stands unparalleled. His breast has been bared and scarred in defence of his country, and his brows crowned with honours 159

10: Neill H4(no date) 1884 NQ17 Mandan NQ17

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formed by the women in the morning.[1] Their sweet corn and beans are boiled whole; they make use of large earthen pots of their own manufacture, made of black clay, of which they have plenty near their villages. They make them of different sizes, from five gallons to a quart. In these vessels is never anything of a greasy nature.[1] * * * * * The bottoms of the pots are of an oblong shape; it therefore requires much care to keep them from upsetting, for which purpose when they are put to the fire a hole is made in the ashes to secure and prop them erect, and when taken away they are placed upon a sort of mat made of the fibers of the bois blanc; these coils or rugs are made of different sizes, according to the dimensions of the several pots, which keeps them firm and secure. Some of these pots are provided with two cones, or handles.[1] * *

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Baptiste La France made his appearance here. This man had left the Prairie la Souris [Mouse River] with a small assortment of goods for the purpose of trading, equipped by the Hudson Bay Company. He now resides upon the south side of the river, at the great Mandane village,* and hearing of the arrival of white people, he came over to us. He now informed the chief, Black Cat, who his guests were and the cause of our visit, which was mere curiosity. [The chief] instantly retired to his family hut and brought out his flag, which was given him in 1804–5; they alsogave him a silver medal, and the same articles were also given to the principal chief of each of the other villages, also several very useful utensils were left amongst them.† I saw the remains of an excellent large corn mill, which the foolish fellows had demolished on purpose to barb their arrows; the largest piece of it which they could not break nor work up into any weapon they have now fixed to a wooden handle, and make use of it to pound marrow bones, to make grease."

[411 ● 412]

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We were now desirous of crossing the river, therefore sent off La France to engage people of the opposite village to come over for us.[2] * * * * * * * We were now informed that eight canoes were in waiting for us, from the opposite side, and the same number of young men had come over to assist in crossing our horses.[2] * * * * On our going over to the war side we found the chief of the Great Mandan village, Le Gros Blanc. He was waiting with his own canoe to ferry over Mr. Chaboillez and me. He appeared very

†To each chief, Lewis and Clarke presented a medal, a flag, and a uniform coat. In the narrative of the expedition is the following sentence: "A variety of other presents were distributed, but none seemed to give them more satisfaction than the iron corn mill, which we gave to the Mandans."

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†The Mandans, about 1760, were settled on the banks of the Missouri, eighty miles below, seven villages on the west and two on the east side of the river. The two villages were reduced by small-pox, and moved up the river and settled a village near the Receivers, and afterwards the people of the other village joined them. In 1796 they were in two villages at the points where Henry found them, on opposite sides of Missouri, about three miles apart.

[1] [Category 116, p. 328.-A.] [2] [Category 116, p. 328.-A]

10: Neill H4(no date) 1884 NQ17 Mandan NQ17

224 Not one do they allow to escape, large and small, fat and lean, all must fall to prevent their alarming other herds.

The manner of hunting the buffalo answers another good purpose, which is that the bad and dull horses have an equal share with the best racers.

DIVISION OF THE BUFFALO HUNT.

● [141] They never make use of fire arms in hunting the buffalo. The bow and arrow is the only weapon. When a hunting excursion is in agitation among the Mandans, they inform their neighbors on the north shore, and the Saulteurs (Fall Indians.) The Big Bellies have their own parties and seldom interfere with the others. They never go in the same direction, the one goes to the northeast, and the others to the southwest. The [131] Knife River, indeed, seems to be the boundary line. The day is fixed for their departure, when early in the morning as many as are inclined to be of the party assemble upon the rising grounds in the rear of the village, about one and a half miles to the south. When all are ready they proceed in one body to find out the buffalo, and seldom or never return light. I observed that on their arrival, an extraordinary custom prevailed among them — the horses are instantly unloaded and the meat taken into the huts, where it is spread out upon the ground and exposed for some time before the master or mistress of the hut makes use of it. Soon after it is arrived, the women whose 43| husbands or sons have been hunting, enter the huts of those 224 who have meat, when the mistress instantly gives them a share, and they walk away with it, so that it often happens that there remains not a mouthful for her own family. When this is the case, she, in her turn, goes to the huts of some of her friends who have been hunting and comes away with a load. I observed that in several huts of those who had not been hunting, there was more meat than in those who had been out. It is also customary for the old men and the old women, who have no sons, nor particular friends, to march out on the first news of the hunters' approach, to the distance of a mile or more, where they sit by the road, and almost every hunter in passing drops them a piece of meat. By these means every individual has a share of what has been killed.

VILLAGES LIKE MOLE HILLS.

361 These villages at a distance have the appearance of a cluster of mole hills, or musk rat cabins. They are nearly of a circular form. The huts are placed in a very irregular manner, and some so very close to each other, as scarcely to admit of a foot-passenger; others again, at a distance of twenty to thirty feet from each other.

¼ [Henry says southwest.-A.]